

A BRIEFE

TREATISE,

Conteynyng a playne and

fruitfull declaration of the Popes

vsurped Primacye, written in

Greeke above. by. hundred petes

sens, by Nilus, an ancient arch-

bishop of Thessalonica and

newly translated into en-

glish by Thomas

Cressop Student

in Oxforde.

Perused and allowed accordyng to
the Quenes maiesties instructions.

Jeremie vñ

Thus sayth the Lord: Go into the streets, con-
sider and make inquisition for the old wayes,
and if it be the right and good waye, then go
therin, that ye may fynde rest for your soules.
But they say the vyll not vvaile therin.

The lande of Egypt which doth lye
southeast from Englands coasts
And reckned is one of those landes,
Whiche Phœbus beames doth roste:

Hath flowynge in it, one famous floude
That Nilus men doo call:
Which once eche yere doth passe his banks
And whelme the countrey all.

Whose waters cause not bareynnes
As clouds doo commonly:
But causeth the earth al seedes and frutes
To bryng forth plentiously.

To Egypt lande, we may compare
The spirituall Egypte well:
Who are all they, within whose hertes
The splenid Pope dothe dwell.

These grauely grounds, this Nilus lo,
A byshop of great fame:
Doth moist with words of heuenly dewe,
To great encrease and gaine.

Seuen hundred yeares he (Reader) spake
In Greke and foreyne tonge:
But now he speaketh in englishe eke
By Cressops laboure longe.

First therfore thanke thalmighty god,
Then take in worthe his payne:
That at the least thy good report,
He may deserue to gayne.

Amis q. D. J.

To the right vvors hipful and
his especiall good frend maller T. Bea-
con the true mynister and faithfull ser-
uant of our Sauour Christ, Thomas
Gressop vvisheth the continual fa-
uour of God, and peace euer-
lastyng, In our redemer
IESVS CHRIST.



When I fyrste tooke in
hande this lytel Trea-
rise, concernyng the
Popes vsurped prima-
cie: I mynded nothing
lesse then to publishe
the same, that it might
come into the handes of many I had so
little assurance in my selfe, and so symple
an opinion of myn owne doyngs, that
I thought them vnworthye to be red of
any other. But after that I had recey-
ued no small courage by your gentyll
and frendly exhortations, wherein you
willed me to haue respecte to the com-
modities that myght ensue to other, whiche
being ignorant of the Greke and Latin
tong, may attain somewhat hereby, both
to the increase of knowledge, and also

A. G.

of

The Epistle dedicatory.

of iudgemente in matters of religion :
I nothinge doubted after long delibe-
ration, to make that commune to other
which at the fyrst, as a private exercise,
I thought to haue kept to my self. Ther-
fore as the readers hereof, yf they re-
ceiue any commoditie hereby, ought in
that behalfe to yelde all thanks vnto
you, by whome to their profyte, I haue
been encouraged to attempt this bolde
enterpryse : so I in some parte to shewe
my selfe not altogether ingratefull and
vnmindful of your exceding fauor and
great gentilnesse to me wardes : haue
thought good to dedicate vnto you this
my simple endeouour, and first fruite of
my laboures, as vnto one who after a
forte may seeme, as in your owne right
to challenge this kynde of duetie at my
hande. For vnto whom shulde I offer
this Treatise of the Popes primacy, or
whom shuld I make patron therof, but
one who hath ben long exercised in this
and the lyke matters of controuersye,
who also by vse and experience is well
practised in defendyng and puttynge a-
way the strokes and weapons of such
as are enemies to goddes cuerlastyng
truth :

The epistle dedicatory.

truth: Suche a one haue you declared
your selfe in your booke and sermons,
not onely in bearynge of the dartes of
wply Antichrist, and his stout army of
artogant prestes (as Gregoꝝ termeth
them) but also in bearynge downe that
monstrous Hydra, with the myghty
strokes of the spirituall sworde, so that
both he and all his proude army of pre-
sumptuous prelates, are fayne coward-
ly to tourne theyr backs, and dare not
once shewe their faces in open battail
agaynst you. Wherefoꝛe I moste hum-
bly beseeche you, accordyng to your ac-
customed gentylneſſe, to take in good
woꝛthe this my bounden duetie, and to
receue vnder your protection, this woꝛ-
thy archebysshop, who lyke a straunger,
farre from his owne countrey, now se-
keth entertaynment at your handes.
Whiche yf ye vouchesafe, ye shall per-
ceyue this lyttell Pilus, so stoutly be-
haue hymselfe vnder your banner, that
he shall lyke a myghty champion strike
of the head of this antichristian Goly-
ath with his owne sworde, and lyke a
valiant conquerour, set it on his owne
speare, to be seene of the whole host, of

Grego. li.
4. Epi. 48

The epistle dedicatory.

all true englyshe Israelites. So that I
doubte not, but all english men that er-
nestly p^{ro}fesse Ch^{ri}st, shall playnly see,
that the lambe and his host, haue geuen
the serpent an overthrow, and haue put
to flyght all his ignorant armye, with
their blynde capitains. Yea all englyshe
men, as I trust, shall perceaue, that he,
which fighteth on our syde agaynst the
olde bawde of Babylon, and cacolike
whooze of Rome, is moste myghty and
stronge, yea that he is a lorde valiant in
battaile: he that syⁿe vanquisheth them in
this life, with the mighty breath of his
mouth, in the ministers and true prea-
chers and folowers of his holy worde:
scatteryng them as the dulle from the
face of the earth: and after this lyfe, the
terrible iudgement of the Lorde of ho-
lies shal condemne them for euermore:
when the iuste shall resigne in heauen,
in ioyes that by no meanes can bee ex-
pressed. The high shepheard and past^{or}
our Lord Iesus Ch^{ri}st, encrease you
with all abundant plentye of his
grace and plentyfull abundance
of his holpe spirite. Fare ye
most hartly well in
Ch^{ri}st, From Orfords

Cacolike
signifieth
an euyl
wolve.
Psal. 24.

To the christen Reader.



Thou haste here gentle Reader, in this lyttle booke, no smalle defence of the Truche, agaynst that blasphemous mouth (mentioned in the Apocalips) whiche speaketh presumptuously agaynste the lord god and his chosen people. Here mayst thou see, howe baynely and falsely the Pope and his membrs boast themselves, of that whiche in drede he neuer had, that is to wete, his pretended primacye and vsurped power ouer the vniuersall congregation. Here also mayst thou plainly perceave, that the Romishe byshoppe hath no preeminence geuen hym by goddes holy woorde, but by the fathers and Emperoures, and that none suche as the Pope moste arrogantly, and agaynste all right, nowe taketh on hym: but only a certayne prerogative in honoꝛ, such as we vse of voluntacy accord to geue to our elders. Here maist thou beholde, the Pope caught and snared in the nette which he layeth for other, and overcome with his owne argumentes,

Apoca. 13.

A. liij.

3

An epistle to the redef.

I meane the generall Counsellers and
 olde Doctours (which he and his man-
 ners affirme to bee all together on
 their part.) The authoꝝ of this Treatise
 a man of great antiquitie was archbys-
 shop of Thessalonica, and successor to
 the holy apostle Saint Paule, who first
 traded the Thessalonians in the Chri-
 sten sayth, and to the confirmation ther
 of, wrote an epistle to them, whiche we
 haue at this tyme red in our churches,
 as a parcell of holy scripture. This an-
 cient archbysshop lyued not longe after
 the dayes of Charles the great, aboute
 whose tyme the seventh Synode was
 helde at Nice: wherof the authoꝝ in
 this booke eftsoones maketh mencion.
 He wrote (as we may gather by conie-
 ctures) about the yere of our lord. 787.
 His stile and maner of writynge is ve-
 ry playne and easy, and sauereth much
 of that reuerent antiquitie: as the ler-
 ned in the tongue maye well perceaue.
 This booke of his is but bryefe, yet it
 conceynerh many graue sentences and
 weighty reasons: it hath strong argu-
 mentes and pithy conclusions, against
 that losye and arrygant authoritie of
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An Epistle to the Reader.

the Romish bishop. Al the Popes lym-
mes may blushe and be abashed, if their
faces were not harder than brasse, to
say that the bishop of Rome hath had
that authoritie and power, whyche he
now usurpeth, in quiete possession sence
the Apostles tyme, siche it is proued by
the most ancient doctours and holy fa-
thers, that that whiche in dede he had,
was gyuen hym long after the apostles
tyme, and that whiche he nowe boasteth
hym selfe of, hath ben at all tymes, and
in all ages, denied hym by suche godly
and learned pastors as this Nilus was.
Whose booke, as thou seest, I haue tran-
slated into englishe, to thende that my
countreymen, whiche are not experte
in the tounge, may be ware of them,
whiche to the magnyficence of the Po-
pes authoritie, haue alwayes in their
mouthes antiquitie, antiquitie: And
that they may perceyue howe lyttell ve-
ritie is ioyned with the antiquitie they
speake of, the fyrst founder wherof was
auuncient Sathanas, their great grand-
father, the old forger and father of lies,
from whom proceedeth all presumption
vanitie, and vntyruthe, whom the Pope
and

The Papi-
stes antiqui-
tie as olde
as the da-
uell him
selfe

An epistle to the Reader.

and his secte, solynely expresse in theyr
doynge, that a mā may behold in their
hypocriticall faces replenished with all
dissimulation, a perfect patern and liue
ly image of their holy father Belzebub.
In translatyng, I haue endeouored my
self, to speake playnly that the rude and
ignozant myght rede it, to the encrease
of their knowledge in the true religion,
and to the auoidyng of such forged rea-
sons, as the Pope and his complices
falsely alledge for the vpholdyng and
maynteynyng of theyr tyrannicall and
beastly kyngdome. If I wold haue stu-
dyed for synenesse of speche, or prefer-
red my priuate commoditie before the
profite that maye redounde to manne,
I myghte easly in lesse tyme, more to
myne owne furtheraunce, haue syny-
shed greater thynges, and with more
fauour, yea and thanks to, at somme
mennes bandes, haue abstayned from
this payneful and daungerous enter-
prise. But I rather chuse to haue re-
specte to the glorie of Christe, and his
holy churche, then to myne owne ease
and estimation. Euery weapon wher-
with we may beate downe errors and
lyes

An Epistle to the Reader.

nes must be take in hand to the defence
of the truth, neither ought we to consi-
der how fine & eloquent it is, but rather
what strength, force & efficacy it hath to
ouerthrow the enemies of gods veritie.
I beseeche thee therfore, (good christe Re-
der,) to accept what soeuer I haue done
to thy furtherance in the knowledge of
goddes eternall truth and most holy re-
ligion. And where as my doinges may
peraduenture seme scarce thanke wor-
thy: yet for my trauaile in thy behalfe,
suffer me not, if any thyng haue esca-
ped in translatyng, in that I minded the
good, to mysse of thy gentyll pardon.

Whiche if thou graunt me, I shall not
onely thynke my self sufficiently recom-
pensed for my trauaile, but also thereby
I shall be encouraged to attempt greater
things to thy comoditie. Now I protest
afore god, who knoweth y^e secrettes of al
hartes, that in translating herof I haue
had respecte chiefly to the comoditie
of such as for lacke of instruction, haue
ben so muche deceyued and seduced, by
the craftye sophistications and subtyll
gloses of the Pope and his impes, who
to the stuffing of their greedy pannyche
and

An epistle to the Reader.

The papi-
res best ar-
gumentes.

and maintenance of their beastly ydis-
lyse, are not ashamed to paint their po-
sitions with fayned gloses and feble dis-
tinctions. But almyghthy god hath and
wyl reuele to his elect their falsehode &
subtiltie, to their open shame & confusion.
Wherin as all true christians ought to
refuse no paynes, but to do þ vttermoost
of their endeuors: so I by gods grace,
wyl neuer cease to doo all that I may,
eyther in translatyng, or otherwyle, to
the ende that all men may perceyue, on
howe weake a ground, they haue gone
about by fyre and saggotte and all extre-
mitie, to compell men to laye the foun-
dation of theyr faith. And also how that
all that they teach, as well in this mat-
ter, as in other poyntes of religion, con-
teyneth not one iote of sounde doctrine,
if it bee tried by the holpe scriptures. I
speake not this, that I malyce the pope
or his adherentes any thing, whose per-
sons, as God knoweth, I hate not, al-
though I abhorre their detestable and
erronius doctrine: but that I myghte
drawe out of that stynckynge puddle of
wylful ignorance, as many as I could.
I hate the errour, and not the menne.
whiche

An Epistle to the Reder.

Whiche if they forsake, I shall gladly
yelds them all christen loue and due re-
uerence. Therfore I lytle esteeme what
any man either of malice or ignorance,
shall report of these my doynges: know-
yng that whatsoeuer the one saythe,
procedeth of a peruerse iudgement: and
what so euer the other reporteth, com-
meth of rashnes, rather then of reason,
in iudgyng that which he knoweth not,
Wherfore as I regarde nat what they
saye of me in this behalfe, so I submit
bothe this and all my dooynge to the
iudgement of the true christian redere,
whose hart god hath opened to acknow-
ledge and receaue the veritie of his ho-
ly wyll, besechyng almighty god of his
great goodnes and infinite mercede, to
bryng to the knowledge of his truthe,
all those whom the god of this worlde,
yet holdeth in captiuitie: that they can
not perceyue the power of saythe, nei-
ther knowe the Lorde aright in his on-
ly sonne Iesus Christ, our alone adu-
ocate and true head of the congregation
to whome with the father and the holye
ghoste bee all honour and glozpe
everlastyng. Amen.

L Et rankour not you rule,
O men of Romyshe secte:
Expell the popson fro your breſts
That dothe you thus infecte.

Let not that haughty whoore
That boasts her ſelfe for god:
That rules the realms of Ceſars right
With her vſurped rod:
Let not this hag I ſay,
Betwicke your earthly eyes:
That here embraceth beaſtly loye,
And vertue dooth deſpyle.

Antiquitie ſhe ſayth,
Gave her this ſtately place:
Lo here Antiquitie you ſee
Dothe her and hers deſace.

Lo here dothe Pilus teache,
A man of ancient tyme
Howe muche ſhe is to be abhorde,
Howe muche ſhe ſwelles with crime.
Leaue her therfore in tyme
Forſake her wicked wayes:
Let vs and you agree in one,
So God ſhall haue his prayſe.

Finis q. B. C.

Fautes escaped in the pryncypng.

In the leafe of **B.** the. xi. page oꝝ side
the. xxvii. lyne, foꝝ indifferent, rede,
much different.

In the same leafe of **B.** the xvi. page, the
vii. lyne: foꝝ yet, reade, it.

In the leafe of **C.** the. xii. page, the.
xxvi. lyne, foꝝ names, reade canons.

It is a very common error to suppose that the
 the first time that the word "the" is used
 in the sentence it is the first time that the
 word "the" is used. This is not the case.
 In the sentence "The first time that the word
 'the' is used in the sentence is the first time
 that the word 'the' is used in the sentence,"
 the word "the" is used four times. The first
 time it is used is in the first clause, the second
 time it is used is in the second clause, the third
 time it is used is in the third clause, and the
 fourth time it is used is in the fourth clause.

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A TREATISE OF

the Popes primacie by Nil-
lus Archbishop of Thessalonica.



The adherentes of
the Romishe church
affirme,
1st, that S. Peter
was made chiefe of
apostles by Christ
hym selfe, and there-
fore had the keyes of heauen worthily
deliuered vnto hym: and that the church
was buylded on hym, agaynst the
whiche the gates of hell shulde not pre-
uaile, forasmuche as Christ had praised
for his faith, and had commanded him
bothe to strengthen his bretherne, and
also to feede his shepe. They heare to-
gether also muche more, wherby they
thynke that the primacie of Peter may
be proued.

Secondarily they hold, that the Pope
is Peters successour, and that he hath
by succession all his preeminence, and
therfore may doo in matters of religi-
on, all thynges after lyke sorte and fa-
shion as he might haue doone.

B. i.

And

And therfore they saye, that it is impossible for the Pope to falle frome the true faith, for if that shuld happen, the christen religion and the whole church whiche is buylded vppon hym, muste needes perillbe. To the p[ro]ofe whereof they alledge a testimonte of their own, out of Pope Agathon, whiche in a certaine Epistle affirmeth, that the church of Rome was neuer entangled with any erreure, neyther hath any tyme swarued frome the true waie of veritie. And therfore they say, that the Pope hath had his supremacy always sence the Apostles tyme.

4 Also they saye lykewys, that other Metropolitanes and Archebysoppes are subiecte to hym in lyke maner, as the Bysoppes and Prelates, whiche are vnder the Archebysop of Constantinople, are subiect to the sayd archbysoppe.

5 Then they saye, that the Pope hathc appellation.

6 They affirme moreouer, that he may iudge all menne, and that none maye iudge hym, neyther in his manners, neyther in saythe, or doctrine.

Well.

Besides this, they hold that the pope
is byshop of no certayne place, neither
is he so called as other are, but simply
without circumscription, he is named
a Bishoppe. To the proofe wherof, they
bryng the Pope hymselfe to wytnes:
who neuer in his letters, termeth hym
selfe Byshop of Rome.

Also they affirme, that Rome ones
ly hath been called the sea Apostolike,
because that Peter the Apostle, bothe
ledde his lyfe there a longe tyme, and
also dyed there.

Item they affirme, that the Pope on-
ly hath authoritie to call a counsell.

Their last assertion is, that no lawe
can be made without the consent of the
pope, neither any thyng ordeyned in
the church. Then they conclude that
the Pope hath all the aforesayde righ-
tes and priuiledges of Peter, and that
therfore, all men owe hym obedience,
and no man ought to gaynesay any of
his commandementes.

All these thynges the adherentes of
the Romyshe church, alledge for the
mayntenaunce of the popes dominion
and authoritie.

B. ij.

Unto

A Treatise of the

Unto the whiche assertions of theses,
I nothinge doubt what to aunswere,
but also whom I may pleade. For yf
I should make answer before the La-
tins themselves, and adherentes of the
Romishe church, what rightful iudge-
ment myght I loke for, in submytting
my selfe to the iudgement of myn ene-
mies: But yf I shuld pleade afore our
Grekes, then myght the Latines haue
iuste cause to complayne of me; where
as I make the Grecians, iudges ouer
them, whom they thinke to be their ad-
uersaries, in matters Ecclesiasticall.

Gods word
muste not
be hidde.

What then must we doo: verily Gods
truche ought not to be buried vp in si-
lence ever aspyng, but rather we ought
to speake freely, hauinge good confi-
dence, and wishing that those to whom
this Booke shall come, desire nothing
more than the truche. For surely suche
as fauour the truche, shall hereby also
profyte somewhat.

F Y R S T therfore, concerning the
primacy of Peter, after what sorte he
was chiefe of that holy congregation,
or what priuilege was geuen or ought
vnto hym: I thinke it not now so neede-
full

Popes primacy.

ful to be reasoned of. For be it after su-
che sorte, and so great, yea as solyketh
any man to denyse: yet neuer truely
shall it thereby be proued, that the Pope
hath suche right of Peter, whereby he
may rule all other byshops, whiche is
our aduersaries seconde position.

For, concerning the Pope, two thynges
must be considered: the one, That
he is Bishop of Rome, by the whiche
title the sacred Synodes terme hym.
The other, that he would be chiefe and
hyghest of all byshops. The first truely
he hath of Peter, that is to wete, the
byshoprike of Rome. But the other his
primacie, he hath of certayn fathers
and kynges, whiche for desyre of good
order, gaue it hym many yeares after
thapostles tyme. And to proue this to
be true, I wyll bring forth wytnesses
not two or thre, or twisse so many, but
sire hundred and thirty, yea and those
holy fathers.

Read the xxviii. Canon of the fourth
holy Synode or councell of Calcedo-
nia, where are these wordes: We fol-
lowyng the decrees of the fathers, and
waping the Canon such now reherced

13. 14.

of the

A Treatise of the

of the. 150. Byschoppes gathered togy-
ther at Constantinople, called newe
Rome, in the tyme of the moste holpe
Emperour Theodosius, the same also
doe we ordeyne & decree, concernyng
the honoures and pzerogatiues of the
said church of Constantinople, or new
Rome. For vnto the sea of old Rome,
the Fathers gaue woorthly the chiefe
honour and primacy, bycause that Ci-
tie then ruled all the worlde, the same
cause moued the. 150. foresayd byshops
to geue the lyke honoure and pzeemi-
nence to the sea of new Rome, iudgyng
it reasonable, that this Citie condeco-
rate with the empire, and senate impe-
riall, and equal in dignitie with the old
imperiall seate, should as muche excell
in matters ecclesiasticall, seying that it
is the next vnto it. Then what may we
lerne hereby? Merely nothyng els, but
that the Superioritie ouer other churches,
was geuen to the pope, not by the
Apostles, but by the fathers, and that
for no greater or iustier cause, then that
the citie of Rome, at that tyme had do-
minion ouer the whole worlde. For the
Canon sayeth playnely, That the pri-
macy

The Pope
hathe not
his prima-
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poc. Yes.

Popes primacy.

maide or superiour dygnitie was ge-
uen to the see of Rome by the fathers.
So that the pope hath therfore the Su-
perioritie geuen hym of the fathers,
bycause in tymes past, the Citty of
Rome had the Empire. Then he hath
it not as Peters successor, neither as
geuen hym of the Apostles.

But for the more apparaunt truthe,
let vs reade the hundreth newe decree
of Iustinian to the ende, that it maye
appeare, that the truthe hath wytnes-
ses on euery syde. The ordyne, sayth
he, accoꝝdyng to the Decrees of the
Synodes, that the moste holy Byshop
of olde Rome, is the chiefe of all prie-
stes, and that the moste blessed byshop
of Constantinople, or newe Rome,
is nexte vnto hym, and aboue all o-
ther: Do you not heare that the Em-
peroure sayeth, That the primacye of
the Pope of Rome, is gyuen hym by
the Decree of holpe Councelles: If
that the Pope doo holde his Supre-
macye onely by the Decree of Coun-
celles, I beseeche you howe may it be
trewed, that somme manne affyrme,
Aug. that

A Treatise of the

The Pope
Peters suc-
cessour.

that he hath it by succession of Peter.
But here some man may say, Is not the
Pope than wholly the successor of Peter?
He is truly. But in that he is a bi-
shop onely, & as euery bishop that was
ordained by hym (whiche surely were
very many) and as euery bishop is the
successour of the Apostle, of whom he
was made, or in whose place he is seth.
And after this sort, as well Peter as o-
ther chappostles, had many successors,
which were bishops only and nothing
elles. For Peter was both an apostle,
and also chiefe of the Apostles. But the
Pope is no apostle, much lesse chiefe
of the apostles. for chappostles do nei-
ther make nor ordeyne Apostles, but
onely pastours and teachers. Where-
fore Peter was a Doctoure of all the
worlde, and so were the reste of the Ap-
ostles: for the Lord sayde to hym, as
well as to the reste of the Apostles, Go
and preache the Gospel to all nations.
But the Pope is onely byshoppe of the
Cittie of Rome, and so is he called.
Furthermore Peter made one byshop
at Antioche, an nother at Alexandria,
and an other in an other place. but the
pope

The Pope
vvil not in
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Popes primacy

he may doo nothyng like: Besydes
Peter may ordeyne the byshop of
Rome, but the Pope can not so doo.
conclude, It was sayde to Peter Math. 16.
without condicion: What soever thou
bindest, shall be bounde, and what so
ever thou lovest, shall be loosed in heaven:
but when Peter ordeyned the byshop
of Rome, he commanded hym to bynd
and loose that, which worthily ought to be
loosed or bound. Beside at this, what so
ever Peter taught, either by preachyng
or wrytyng, it is knowne undoubtedly to
be the doctrine of the holy ghoſte: But
of the Pope no ſuche thyng may be
thought. Wherefore the Pope hath not
all the prerogatyues, giftes, and privi
ledges of Peter by ſucceſſion: but thoſe
only which every biſhop ordeyned of
Peter hath; that he may bynd and loose,
baptiſe and preache, and to bee ſhorte,
bryng into the way thoſe that are ſedu
ced, and doo other duties belonging
to a myniſter.

Thirdly whereas they ſaye, that it is
not poſſible, that the pope ſhoulde falle
from the trueth; that truly paſſeth all
the giftes and vertues of Peter hym

ſelfe,

ſelfe,

A Treatise of the

Math. 26.
Gala. ii.

2. Tim. ii.

The Pope
may be sch
in faith.

selfe, yea although the Pope must needs haue had theim all by Succession. For he good man full soze agaynst bywyl, erred moze then ones. But he I woulde sayne knowe, whether the Pope may, or hath at any tyme fallen into the crimes of lyeng, cometousnes, baynegloze, or other lyke byces, or whether it be impossible, that he shulde offende at all: Letis theym denye it if they bee not ashamed to lye openly. If then it be manifest, that euen he, may sometymes offende and synne agaynst conscience, in as muche as he is a manne, verily yt maye happen also, that in matters of Religion he maye bee deceaued. The trache whereof Sancte Paule wytnesseth, wytyng vnto Timothe on this wyse: Hauyng saythe and a good conscience, whych some men not regardynge, haue made wyptorecke in matters of faythe. Beholde, here we heare, that he whose conscience is wounded, maye be sycke in faythe. Therefore, yf the Pope haue not alwayes his conscience free from all offence, and this euyl is ioynd with errour in faythe, it foloweth
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Popes primacy

of necessitie, that they lye manifestly, whiche say, that the Pope can not fall from the veritie of Christes religion. Yea it is a kynde of defection to defyle the conscience with synne, as S. Paule wytnesseth, sayeng: They professe God in woorde, but in theyr deedes they denye hym. Howe then maye it bee, that the Pope maye possyblie denye **G D** in woorde and deedes, and not in woorde and doctrine.

Certainly Honorius the Pope fell frome the syncre doctrine, and therefore was condemned by the syrt synode, as it maye evidently appeare in the xvi. decree of the sayd synode, where it is said: It behoueth that they whome we haue already pronounced condemned, and by the comon decree haue put out of y^e holy praiier booke, be also openly proclaimed accursed. Tha according to the laudable custome, the princis beyng mentioned, it foloweth forthwith: Cursed be Theodorus Pharisites the heretike. Cursed be the heretike Sergius: Cursed be the heretike Iovin: Cursed be Honorius the heretike: Cursed be the heretike Pirrhys: accursed.

H
the Pope
condemned
for heresy.

A Treatise of the

accused be all that fauoure heretikes. But for the more euident truthe, lette vs bypnye too the an other testimonye out of the oration of the holy Synode to the Emperour: We remoue, sayth the Synode, frome the lymittes of the church, and wo:thly accurse all new and bayne termes, with theyr inuenters, suche as are, especially, Theodoris Pharanites, Sergius, Pante, Pirrhys, and Peter, who sometyme ruled this church of Constantinople, and also Cyrus the p:ieste of Alexandria, and Honorius bishop of Rome. If that Honorius bishop of Rome were an heretike, possible it is then, that the pope may faile in veritie of doctrine: neither shall the wordes of the Lorde be bayne and false, although the Pope erre, whiche he spake of the church, that the gates of hell shulde not preuaile agaynst it, for the true doctrine is preserved in other byshops and doctours.

Here also we may playnly see, that it was not sayde of the sea of Rome, that the church of God was thereon builded. For that were to hard and not indifferent from the seruilitie and bondage of the

The Pope
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heretike.

Math. 16.

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Popes primacy.

the Jewes, to bynde the congregation
of God to Rome. For Christ buylded
his church himselfe upon the doctrine
and confession of Peter, and all those
that kepe and mayntaine the lyke faith
and profession that Peter dydde. And
where as pope Agathon boasteth, that
his church neuer went from the truth,
it is no meruaile, consyderynge what
face suche men haue. But lette suche
honest men take it for a warnyng, that
they wrest not the trueth of the matter,
to their owne talke, but rather let them
tempre their tonges to the truth of the
matter. And percase Pope Agathon
was moued so to write, either bicause
the state of his matter dyd so requyre,
as it hapned ostepmes that he so wrote,
orels bycause the church of Rome in
dede hath not often departed from the
truth. Otherwyle, if that without ex-
ception and condiction it were simply
true: howe coulde that sayeng be veri-
fied: All are gone astraye, and are be-
come wycked, there is none that dothe
good, no not one. Besyde that, we may
well saye, that Agathon spake of the
tyme past, because the church of Rome
hath

The founda-
tio of the
church.

Pope Aga-
thon.

Psalm. 13.

A Treatise of the

hath not erred afore tyme, and not of
the tyme to come, as thoughe it were
vnpossible, that it should euer be decet-
ued. Certainly Agathon wrote that
before the. vi. Synode, neyther dyd he
yet vnderstand the thynges wherof the
Synode entreated. Also it wer no mer-
uaile yf that holpe synode, wherein so
many holy fathers were gathered toge-
ther, shoulde espye and see that, whiche
he beyng but one man, coulde not suffi-
ciently perceaue. And that these thyng-
es are true, it may wel be gathered by
an Epistle of Pope Leo, who succeeded
next after Agathon, and allowed the. vi.
synode. For so sayth Leo in his epistle,
written to the Emperour, concerninge
the said synode. Also we holde accursed
the authours of the new heresy, that is to
wite Theodor^s bish. of Pharanite, Ci-
rus of Alexādzia, Sergius, Pirrhus,
Paule & Peter successours rather thā
bishops of the church of Constantinople
and also Honorius who hath not beau-
tified this Apostolike church, with do-
ctrine leste by the apostles, but rather
hath assayed with prophane treason, to
subuert the vnspotted and pure faith.

One Pope
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Popes primacy.

In the fourth place, where as our ad-
uersaries say, that the pope is after the
same sort and fashion superiour to the
Bishop of Constantinople, as the saide
Bishop is to the Bpshp of Cesaria, or
to any other Bpshp vnder hym: that
truelye as it is manifestelye false, so
maye it in no wise be suffered: for cer-
tainly the Bishop of Rome is therfore
called first, because the Bishop of Con-
stantinople, in respect to hym is second
in order and worthynesse. But the bps-
hop of Constantinople, in respect of
the bpsshop of Cesaria, is not called
first, neyther the sayd bpsshop, neyther
any other of these that are vnder hym,
hath the seconde degree or place of di-
gnitie, as nexte vnto hym. But he is
so first of them that ar vnder hym, that
as though he were alone, he hath none
adiopned to hym, that maye in anye
poynt as seconde in degree be compa-
red with him in worthines. The bishop
of Cesarea, is not called seconde, in re-
spect of the bishop of Constantinople,
But first in comparison of them, that
with him ar subject to the bishop of Co-
nstantinople, of the which one is sccond to
hym,

Psalm. 113.

An

A Treatise of the

hym, another thirde, an other fourth.
And that the primacye of the bishop of
Rome is not lose and free, as though it
were a monarchye, but vnited with o-
thers as the dignities of felowes in of-
fice, are conioyned togyther betweene
them selues: yet may be easily proued.
For the xxxvi. Canon of the foresayd
Synode hath these wordes: Kenuyng
the decrees of the hūdzred and fifty ho-
ly fathers, who helde a counsell in this
imperfall Citie p̄serued of God: And
of the vi hundred and thirty gathered
togyther at Calcedonia, we doo ordeyn
and constitute, that the sea of Constan-
tinople, haue equall dignitie with the
sea of olde Rome, & haue as much pri-
uiledge in matters ecclesiasticall, as
the sayd sea, seynge that it is nexte vnto
to it, and next to Constantinople, lette
the bishop of the great citie Alexandria
haue place, and after him let the bishop
of Hierusalem be placed. If so be that
the Pope doo therfore chalenge to him
dominion ouer oth̄r, bicause he is first
named, and hath the fyrst degree in ho-
nour, he must lyke wise grant the same
power to the bysshop of Constantinople

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Popes primacie.

ple (because he is named seconde) utter
them that in order folowg hym, the by-
shop of Alexandria, and others. And also
to the bishop of Alexandria, who is na-
med thirde, authoritie over the bishop
of Antioche, and to the bishop of An-
tioche, who is fourthe, power over the
bishop of Jerusalem, who hath the. v.
place in number and order. But this
were neyther iuste, neyther any thyng
els but a disturbance of the church of
God. And hereby maye we perceyue,
that the bishop of Rome is not superi-
our to the bishop of Constantinople,
in lyke sorte as the sayd bishop is to the
bishop of Cesarea, so as much as the
bishop of Constantinople ordeyneth
bothe the bish. of Cesarea, and al other
subiecte to hym. But the bishop of
Rome ordeyneth neyther the bishop of
Constantinople, neyther any other Me-
tropolitan. But that it may more eu-
dently apere, that the Pope hath no po-
wer over all other bishops, let vs reue-
the. vi. canon of the Nicen coucell, wher
it is playnly commanded, that the By-
shop of Alexandria, shulde rule somme
churches, the bishop of Rome other,

A Treatise of the

This Cu-
stom the p.
of Rome
hath brogē

and other the byshop of Antioche. Nei-
ther maye any of them medle in others
prouince. Lette the olde custome take
place, whiche was, that the byshop of
Alexandria shoulde be chiefe, and haue
the highest dignitie in Egypte, Lybia,
and the .v. cities: bycause this is a cu-
stome with the byshop of Rome also.
Likewise at Antioche, and in other pro-
uinces, lette the primacie, hyghnesse,
dignitie and authoritie of the churches
be mainteyned. Here ye playnely see
that the canon of Nice, commaundeth
the olde custome to be kept, and al men
to be content therewith: whiche custome
dothe attribute and preserue to euery
churche his owne worthinesse, so that
the churche of Alexandria shoulde rule
some, the churche of Antioche other,
that is to say, those, whiche are in bothe
Syrias. The churche of Rome other,
and other the Churche of Ierusalem,
even those (as the seventh Cannon of
the Synoda appoynteth, whiche are
Phenicia, Palestina, and Arabia, and
to Constantinople, by the .xxviii. Ca-
non of Calcedonia, the churches of
Asia, Pontus, and Thracia. There-
fore

Popes primacie.

For all Metropolitanes, that are con-
tente with their owne churches, kepe
the decrees, the lawe, and ordinance.
And yf any manne not contente with
his owne, despyre an nothers, he
trewely oughte to bee counted a brea-
ker of custome, and of the decrees of
holpe fathers, for as muche as the
decree of Nice, doothe straighly for-
bydde it, and wylleth the olde vsage
herein to bee folowed. If the Canon
hadde deuyded the worlde, betweens
other Metropolitans, and hadde geuen
nothyng vnto the Bysshoppe of
Rome, but onely haue sayde, That he
oughte to rule the reste, then myghte
a manne of lykelyhoode haue gessed,
that he oughte all togyther to rule all
congregations of the whole worlde,
and that al other, as welles Bysshops
as Metropolitanes are vassalles and
subiecte vnto hym, even as to the
Bysshoppe of Constantinople, other
Bysshoppes of his prouynce, that ar
his inferiours. Nowe seeynge that
sundry countreyes are appoynted to
the Bysshoppe of Rome, other to the
Bysshoppe of Alexandria, and other
C. y. to

A Treatise of the
to the byshop of Constantinople : no
more are they subject to hym, then he
is to theym.

Then our aduersaries say, that the
Pope hath prouocation in matters
ecclesiasticall, and that therefore he is
chiefe of all other. The same prouoca-
tion hath the byshop of Constantino-
ple, and yet therby hath he neyther au-
thoritie, neither iurisdiction of other
Metropolitans. Therefore neyther the
Pope oughte to let or bynder the iuris-
diction of other Metrop'ites. And
that it may appeare, that I haue sayde
truely, that the byshop of Constanti-
nople hath prouocation, I wyl alledge
the. ix. canon of the. iiii. Synode or cou-
sell of Calcedonia. If one clerke haue
an action agaynst an other, let hym not
leane his owne byshop, and runne to
the secular iudgs, but lette the matter
be fyrst debated afore his owne bishop,
or at the least by thadvisse of their owne
byshop, let theim take suche a iudge as
bothe the parties shall bee contented
with. If any doe otherwise he shall bee
in daunger of the decree. If any clerke
haue an action agaynst his owne by-
shop,

Popes primacy.

shop, or any other, lettethe matter bee
tried afore the Synode of the same pro-
uince. And yf any byshoppe or clerke
haue a complaynte agaynst the Metro-
politane, let hym go to the magistrate
of the diocesse, or elles to the sea of the
chiefe cite Constantinople, and there
lette hym be iudged. So also sayth the
xvii. decree of the sayd Synode. More-
ouer the. xx. and. xxxvi. canon of the. vi.
Synode, gyueth in all poyntes as mu-
che dignitie and prerogative to the one
as to the other, as muche to the sea of
Constantinople as to the sea of Rome,
wherby they declare that prouocatiōs
may be made to the byshop of Constā-
tinople.

Then where as our aduersaries bab-
ble that the Pope maye iudge all men,
and that no man may iudge hym: that
verely is full of arrogancy, vanitie, &
vntruthe, and farre dissonant from the
modest and equall decrees of the apo-
stles. For yf that Paule dyd therfore
conferre his doctrine with the reste of
the apostles, that he myghte not seeme
to runne in bayne, & Peter bare myld-
ly and patiently, the sharpe reproches

C. lvi.

of

The Papi-
stes are full
of vanitie.

A Treatise of the

The Pope
a tyrant.

of Paule, by what right, or wth what
face, maye the Pope of Rome, cha-
lenge to hym selfe, that he onely lyke
a tyraunt, should geue accompte to no
man of his lyfe and dedes, althoughe
he boaste hym selfe to bee Peters suc-
cessour: But experience it selfe shall
easily proue that to bee moste vntrue.
For Honorius as wee haue shewed,
was not onely iudged of the syxt Syn-
ode, but also condemned for his false
doctrine, yea and accursed to: his deth
and graue nothyng answyngs a-
gynst that securitie of the counsaile.
And as for other dedes and matters
Ciuile and Politicall, besydes his do-
ctrine, in that behalfe also he is no lesse
subiecte then any other Bysshop, for
as muche as he hym selfe also is ter-
med a Bysshoppe. Many suche La-
wes and Decrees there are, partely
made by the Apostles, and some made
by the holy Councelles. Yea I canne
alledge a place, where the Bysshoppe
of Rome is separatly reponed of a
Councell, as the thyrtyenthe Cannon
of the syrte generall Councell doothe
evidently shewe, where it is sayd af-
ter

Popes primacy.

ter this sorte: For as muche as wee
understande, that in the Church of
Rome, in the Decree of Orders, it
is appoynted, That who so ever ta-
keth the orders of a priest or Dea-
con, shall firste professe, That they
haue no copulation with theyr wyues:
Wee folowynge the olde Canon and
constitutions of the Apostles, wylle
and decree, that the lawfull matrimo-
nye of holy menne shall be auaylable,
and that theyr copulation with theyr
wyues, shall by no meanes be broken,
neither that one depriue the other of
familiaritie in tyme conuenient. Then
the canon makynge the sentence moze
plain and manifest, saith mozcouer: If
any mā presume contrary to the rules
of the apostles to depriue any priest or
deacon, of the contract or felowshyp of
his lawfull wyfe, let hym bee deposed.
Likewyse of a Priest or Deacon for-
sake his wyfe, for religions sake, let
hym be excommunicate: and if he so con-
tinue, lette hym bee deposed. The. lb.
Canon of the sayde Synode wytnes-
seth the same. The words ar these: For
asmuch as we vnderstand, that certain

Prestes ma-
riage laufui
by the old
canon and
constitu-
ons of the
apostles.

A Treatise of the

in the cite of Rome, contrarye to the
recepued custome of the churche, doo
fast in the Saboths in the tyme of lent:
it seemeth good to this holpe Synode to
bynde the churche of Rome by all mea-
nes to the canon whiche sayth: If any
clerke be found to fast on the sonday or
sabboth day, one sabboth day onely ex-
cepted, let hym be deposed. If any laie
man be founde so doyng, lette hym be
excommunicate.

The Pope
is not a -
boue a by-
shop.

Hereby it playnly appereth that the
bysshoppe of Rome may and ought to
be iudged, as well in controuerxies of
doctrine, as in all other his dedes and
matters, if he commytte any thyng a-
gaynst ryght and equitie. And that the
pope is not aboue the degree of a By-
shop, as some men peruersely thynke
hym to be, it may be plainly proued, by
this that we haue said. For how myght
it be, if he were in dignitie aboue a bi-
shop, that he shoulde be iudged of bys-
shops in the counsell, and be compelled
to render vnto them an accompt of his
dedes. It is manifeste that the fathers
when they wryte vnto hym, call hym a
byssoppe: truely he is ordeyned of by-
shops,

Popes primacy.

hopps, whiche verely myght not be so,
 if his dignitie were more then a bys-
 shop. For no manne can geue that to
 an other whiche fyrst he hath not hym
 selfe. And what els I pray you means
 they, that so saye, but to breake and de-
 stroy the order ecclesiastical. For Dion-
 ysius who lyued in the apostles tyme,
 deuised the regimēte ecclesiasticall,
 into deacons, priestes, and byshoppes,
 neyther maye we by suspcion gather
 out of his wrytynges, that there is any
 dignitie in the churche, aboue a bishop,
 neyther may it be sayde by any lykely-
 hode, that Dionysius eyther was ig-
 norant, that there was any such digni-
 tie in the churche: eyther that he of set
 purpose, dyd dissemble it, sayng that he
 professe th, that he hath wrytten fully of
 all the Ecclesiasticall regyment. But
 suppose this to be true (may our aduer-
 saries say) yet I pray you shew vs with
 what face ye dare alleage the canons
 of the. vi. Synode, sicke that Synode
 hath made no decree at all, but those
 wherin the two natures of our Saut-
 our are agreed on agaynst the Mono-
 thelites: to that I aunswere, that al-
 though

Note the
 pope brea-
 keth order
 ecclesiasti-
 call.

C. v.

A Treatise of the

though the canons whiche I haue euen
nowe alledged, were not true, neyther
the very decrees of the vi. Synode: yet
our purpose, that the Pope is not grea-
ter then other byshoppes, neyther free
from the iudgement of others, may be
manifestely proued by other thynges
therof dependynge. For yf there be no
dignitie aboue a byshops, then is no bi-
shop greater than an other, in as much
as he is a byshop. For Dionysius saith
that all byshoppes are ὁμοταγεις καὶ ἰσο-
τιμοι, that is to saye, of one order and
dignitie. Therefore sayng the Pope is a
byshop, he ought to bee lyke other bys-
hops, and subiecte to all lawes, that
other are bounde vnto. And truly so
many at the byshoply lawes, or lawes
of byshoppes, and so greate care hadde
the holye Synodes in makynge them,
whose authoritie no mā ought to with-
stande, that to reherse them all, it wold
be very harde. Besyde that I may well
answere, that that is knowen to all
men, that are but meanely conuersant
in matters ecclesiasticall, that the for-
sayd Canons be the decrees of the sixte
Synode, and also that they oughte to
bee

Popes primacy

Bed reputed and taken of firme and ra-
 tified authoritie, as they are in deede.
 For when as neyther the .v. Synode
 neyther the synode, at the begynnynge
 hadde any regarde of these constituti-
 ons, streyght after, the .vi. Synode be-
 ynge renewed, synpshed that whiche
 befoze was neglected. For as the o-
 ther dydde only handle matters of do-
 ctrine, leauynge and omitting all other
 matters, so the .vi. Synode byng be-
 gunne agayne, or renewed, touched
 lyghly matters of doctrine, and made
 constitutions only cōcerning the gouer-
 nance of the church, and other matters
 ecclesiasticall. And that this is the very
 same vniuersal synode iterate or begun
 again, it appereth first by the history of
 Basilus bishop of Constantine in Canop
 who supplid the roome of the Pope in
 the said synode. Moreover it is manifest
 in that the synode calleth it selfe alway
 vniuersall. And it had not ben true, so
 great a company of bishops wold haue
 feared to be taken in a manifeste lye.
 Besides that the .vii. holy synode sayth
 in the first decree therof: We willingly
 & gladly embrace the godly constitutions,
and

A Treatise of the

and we confirme their Decrees and br
despised anathematize: as those that the
trumpettes of the holy ghoste hath
deyned, that is to saye the apostles and
holy fathers, that have bene gathered
together in dyuers places, for the selfe
same purpose. For they inspired with
the spirite of god decreed those thynges
that they thought profitable. Whome
they accursed we accurse also: whome
they have suspended, we suspend, whome
they have depoled we depole: And to be
short, when they by any other meanes
wyth punishment, we also doo take in lyke
maner. Saint Paule who was taken
up into the thyrde heauen, and to whom
those thynges were reueled, that are
not lawfull to bee spoken of, cryeth out
that the maners of the holpe, ought to
be farre from all couetousnes, and that
they shulde be content with their owne
estate and condition. Therefore saynge
that neyther the. vi. Synode at the first
compyng together, neither the seueneth
hath meddled with the constitutions of
the apostles, and the names of the. vi.
vniuersall synodes, but the sayd sixthe
synode being iterate and renewed hath
supplie

2 Tim. 6.

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supplied the defects thereof, it is manifest
 self, that the. vii. Synode speaketh of
 the canons of the said. vi. counsel. More
 ouer where as the Synode accurseth
 those that regarde not the authoritie of
 the decrees, Is it not a terrible thing,
 yea is it not ynough to moue any stony
 hart? Besides that the bishop of Rome
 hym selfe so long as he agreed with the
 churches of the east, dyd so muche ap-
 prone and allow the decrees of this sy-
 node that Adrian the first, writing to
 Taratius, archebishop of Constantinople,
 with great admiration commendeth
 hym, because he dyd so constantly ob-
 serue these decrees, Whiche may ap-
 pere by the very wordes of his epistle,
 whiche forthwith I will alledge. We
 doo perceaue, sayth he, by the synodall
 epistle, how earnest your profession is
 in the right faith, and how great a re-
 leue haue towards the holy congrega-
 tions, and the. vi. holy Synodes, and
 towards the venerable and sacred I-
 mages, whiche surely is wonderfull,
 and worthy great admiration. Where-
 in it is playnely to be seene, that in the
 laudable godly and right canons of the
 sixte

Pope Adrian
 an proffer
 for Images

A Treatise of the

site synode, that worshipful picture is
alotted in which the lambe shewed by
demonstration, with the finger of the
precursor, is liuelie exprested which be-
inge receued of vs, as a figure of grace
doth represent vnto vs the true lambe
by the lawe, that is to wete, Christ him-
selfe. Therefore we receauing the olde
figures, signes, and shadowes, as to-
kens of the truth, and markes geuen
to the church, doe acknowledge the
grace and truth, as they that thinke it
to be the fulnes of the law. To the end
therfore, that that image may in liuely
colours be exprested to all mens eyes,
whiche representeth in manhoode the
lambe that taketh away the synnes of
the worlde, that is to say our God, we
thinke good, that from hencefoorth in
steede of the olde lambe, there be a newe
erected, in the churches of God, to the
intent that we maye consyder, the ray-
syng of the balenes of gods word,
and be put in mynde of that common
welthe, wherein he lyued in the fleshe,
and also be led as it were by the hande,
to the contemplation of his Passion,
and moste wholsome deathe, by whi-
che

Popes primacy.

the the freedom of the worlde was purchased. That therfore this cannot was alowed of Pope Adrian, and that it is the. lxxiii. of the synode, now mentioned, the autenticall bookes to testifye. But no man can sufficiently meruaile at the vniuersallnesse and lyghtnesse of the Popes adherentes, nor only for that they now hate and deteste the holpe generall counsellers, whiche sommetyme they allowed, but also that the Popes theym seluen are at variaunces one with an other. For as wee reade such nowe Pope Adrian meruaillously commendeth these decrees, but Innocentius or some other reiecteth theym. If any manne wyl affirm, that the Pope is not subiecte to the lawes and rules of the Fathers, he twelue in no wyse is to bee suffered. For that were moste vnworthy, that the Pope shoulde not esteeme the Fathers, by whom he hath obteyned that dygnytie of preheminence, whereof we spake beefore.

Moreover, if the Pope contempne decrees, he despiseth his owne authoritie: for he hymselfe hath made many,

The Popes
are together
by the ca-
res.

and

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and so by the testimonie of Paule, he maketh hymselfe an offender. But we haue shewed and declared, that he is bounde to gyue accompte bothe of his doctrine, and also of his other gouernance and regiment ecclesiasticall: so that he is of necessitie subiecte to the constitutions of the fathers and counsels. Certainly it were not right, that any man shuld reuerence the Pope as a Father, sayng that he hymselfe regardeth nought so many holy Fathers.

The Pope
is not to be
called

Nowe the Popes adherentes saye, that he is not byshop of any one place, but that he is simply a Byshop, that is to say, Byshop of all the world. Wherein cruelly they speake against the truth. For fyrst we haue proued already, that he is of one degree with other bishops, and as a man woulde say in one order with theym. Besyde that, the synodes when by occasion they make mention of hym, as it oft tymes happeneth, alwaies they call hym Byshop of Rome.

The Pope
byshop of
no place.

So that yf he be byshop of Rome, he is out of doubt a bishop of some determinate place, onlesse perhappes any man deny Rome to be a certayne place: but

perad-

Popes primacie.

peraduenture some man wyl say, that the Pope, when he writeth to other, setteth not hymselfe byshop of Rome: but simply a byshop, wherby he declareth hym selfe to bee byshop of no one certayne place, but of all the worlde.

To whom we may answer, that he attempteth to proue matters of most importance with ouer lpght (I wyl not say trisplyng) reasons. Whiche kynde of prose, yf we would vse, we myghte more easily ouerthrowe the Popes dignitie, then they establishe the same.

For where as he nameth hymselfe by the bled name of the common dignitie, a byshop, and not Pope, neyther chiefe of all priestes (with the whiche and other lyke titles his adherentes flatter hym) it is taken that the Pope hymselfe acknowledgeth his owne estate, and testifieth the same forthewith by his title. But neyther we mynde to strue with suche stronge reasons in so weighty a matter, agaynst the Pope, neither he in vsyng these argumentes, doth any more preuayl, then if he shuld attempt to wythe a rope of lande. For if there wer so great force in this kynd

The Pope ouercome with his owne reasons.

The Pope attempteth to make a rope of sand

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of reasonyng, then Cyrillus also shuld haue such hightnes in honor, y he shuld be byshop of all the worlde, yea that so much the sooner then the Pope, in that he is oftentimes not of himself only, but of other called a byshop, without mention of any place. For we reade, Theodosius the moste glorious conqueror, and alwayes moste valyant, greteth the byshop Cyrillus, without any mention of the place, wherof he was byshop. But what shall we say of those whiche leaue out the title of a Byshop, and vse onely their owne proper names? Shall we saye that they are no byshoppes, or that they haue a greater dignitie then an vniuersall byshoppe? for as muche as the Pope of Rome wyll be an vniuersall byshop, bycause the place is not named wherof he is bishoppe. There may many suche inscriptions and subscriptions be broughte out of booke of authoritie, wherin the name of the bishop is plainly omitted.

Furthermore our aduersaries affirm that y name of apostolike agreeth only to the Pope, whiche surely is very vniuersall. For it is comon to other with him
as it

Popes primacie.

as it appeareth by the. xi. session of the
vi. synode, where we rede in this wise:

Constantine the moste holy archdea-
con, of this holpe catholike and aposto-
like church: and again, in the subscrip-
tions of the same synode, we rede, Pe-
ter an elder, and one that supplieth the
rome of the apostolike see Alexandria,
I George the least of the elders, & one
that occupieth the place of Theodoros
Theophilactus, an elder and vicageret
to the apostolike throne of the holy sea,
and cite of our god, Hierusalem, haue
subscribed. And again, loke in the first
session of the. vii. synode, which begins-
neth in this manner. In the name of the
lord Iesus Christ our tru god. &c. wher
after the rehersall of them, that wer set
fronke Rome, foloweth mention of the
bysshop of Constantynople, in this sort:

Iohn and Thomas the mooste holpe
elders. Monkes by profession, and sup-
plynge the place of the apostolike sees
of the easts. This shall ye synde in the
beginnyng of euery acte in the. vii. sy-
node. Also in the subscriptions ye shall
reade: I Iohn by the grace of God an
Elder, and assistant to the Patriarke,

D. U.

substis

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substitute of the. iiii. apostolike seas,
Alexandria, Antioche, and Hierusalem
folowynge the doctrine of the fathers,
and tradition of the church, geuyng
finall sentence haue subscribed. Also
Thomas by the grace of God an elder
and p[ri]mate of the habitation of the
holy father Arsentus, whiche is in E-
gypt beyonde Babylon, substitute to
the. iiii. apostolike thrones, Alexandria,
Antioche, and Hierusalem, folowynge
the doctrine of the fathers, and tradi-
tion of the church, geuyng finall sen-
tence haue subscribed. The lyke shall
ye fynde in all their subscriptions.

The sea of
Rome only
is not cal-
led aposto-
lique.

Here ye maye playnely see, that not
onely the sea of Rome, but also the seas
of other churches are called apostolike.
Wherefore if we weighe the matter ac-
cording to reason, either we shal equal-
ly esteeme all those seas and churches,
whiche as we haue declared, are cal-
led Apostolike, oz els we shal not make
so muche of Rome, for this title, seyng
that it is not onelye propre vnto that
church. But what shal we say to that,
where Chrysostome writynge to one,
affirmeth that al the p[ri]ests of the new
testa-

Popes primacy.

testament syt in Chyristes chapyrlyke
as they of the olde testament sat in the
chaire of Moyses: yea he sayeth, that
they haue a greater dignitie then chan-
gels and archangels, so that there can
be no excellency, in that he boasteth the
sea Apostolike, seyng that all byshops
sytt in the chapyr of Chyriste, and haue
a more ample dignitie, then thangels
themselues.

Agayne the Popes secte holde, that
it perteyneth by ryght to the Pope on-
ly, to call togyther generall counceles,
wherin they stryue agaynst a manifest
trueth. It is a wonder to see, that the
Pope is not ashamed to aduance hym
selfe, and to lyfte vp his combe in the
churche, for a matter wherof Kynges
myght boast them selues. I speake not
this, as though I esteemed not the ex-
cellency of Kynges. For vnto them we
owe bothe honour and obedience. But
bycause the ecclesiasticall dignitie, set-
tyng at naughte all earthly glozpe and
rycheffe, shoulde desyre and seeke for a
heauenly preeminence and renoume.
Therefore I wylle proue, that this
right pertayneth rather to kyngs, then

D.ij.

to

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to bishops. For so hath the Actes of the
first holy counsell of Nice. To the ho-
ly and greate church by the grace of
god of Alexandria, and to the learned
brethern whiche are in Egypt, Libya,
and the fine cities, the bishops assem-
bled, and holdyng a great and holy sy-
node at Nice, sendeth gretynge. For as
much as vnto vs that are gathered to-
gyther oute of dyuers cities and pro-
uinces by the grace of God, & our most
godly prince Constantine. &c. Also in
the third or Ephesine councel we rede,
To the moste holy emperours and be-
loued of god, Theodosius and Valen-
tinian most mighty and victorius con-
querours, the holy Synod by the grace
of god and the authoritie assembled, in
the citie Ephesus. Also in the ende of
the counsel of Calcedonia, ye shal fynd
in the inscription of the holy Synode.
The holy great and vniuersal Synode
assembled, by the grace of God and the
decree of our moste holy emperours at
Calcedonia in Bythinia to the moste
holy and blessed archbysshop of Rome
Leo. That therfore it appertayneth to
the dignitie of christen kynges to calle
gene

Popes primacy.

generall counceles it may sufficiently
 appere, by the places nowe alledged.
 But lette vs bypnye foorthe that also,
 where byshop Leo wytyng to the em-
 perour Theodasius, humbly desyreth
 as a great benefyte, that he wolde pro-
 uide a prouinciall Synode, to bee ga-
 thered in Italy. Which truely he wold
 not haue craued with suche humilitie,
 if he had thought befoze that it was his
 owne right. The wordes of his epistle
 are these: All our churches and all our
 priestes, moste humbly with teares be-
 seeche your clemency, that accorpyng
 to byshop Flauians booke, ye vouches-
 safe to commande a prouinciall coun-
 cel to be assembled in Italy. If it moue
 any man that Peter ended his lyfe at
 Rome, he ought muche moze to be me-
 ned with that the Sonne of God suffe-
 red at Ierusalem his passion, most hol-
 som to mankynde. But peraduenture
 somme manne wyll saye, that the Fa-
 thers dydde attribute muche vnto the
 Church of Rome, I aunswere they
 dydde it not because they thought, that
 God gave any greate prerogative to
 that sea: but partelye foz the desyre of
 D. lly. good

Why the
 fathers did
 attribute
 so much to
 the sea of
 Rome,

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good order (the strengthe and profyte
wherof is great. For by order thynges
bothe in heauen and earthe are preser-
ued and maynteyned) and partely as
despyous to obserue goddes comman-
dementes, prevent one an other in ge-
uing honor. &c. ozels bicause they ende-
uored to imitate the xample of humil-
tie, professed by Christ, to his disciples
in washing their fete, and such lyke no-
table counsels and holysome exampls
lefte vnto vs. S^t Paule wryttinge to the
Corinthians, calleth him selfe their ser-
uaunte for Christes sake, yea the Pope
in the beginninge of all his letters, cal-
leth him selfe a seruaunt of seruautes.
What meruayle is it thenne, yf the fa-
thers some what debased themselves a-
foze hym, and graunt hym as we haue
declared, the chiefe degree in honour.

Last of all, our aduersaries say, that
no decree may be made in the Church,
without the Popes consente, whiche
in dede they may very well lay against
vs, but we shall repaye oure aduersa-
ries with the same measure. For ney-
ther the Pope, yf wee beleene the ca-
nons of the apostles, maye constitute
any

Popes primacy

any thyng in the Church, without the
advisse of other. For so sayth the. xxxiii.
Canon of the Apostles. The byshops
of everie nation muste knowe who is
chiefe amonge them, and count hym in
manner as theyr heade, neyther maye
they doo any newe thyng without his
consente, lette every man handell suche
matters by hym selfe, as appertayn and
belonge to his Diocese, and the places
vnderne the hym: neyther may he that
is chiefe amonge them doo any thyng
without the consent of the reste. For so
shall concord be mayntayned, and god
shall be glorified through our Lorde in
the holy ghoſte. If our aduersaries say,
that the Canons of the Apostles ar not
theyrs, neither of authoritie sufficiente,
but Apocriphe: we may lay vnto them
agayne the authoritie of the fathers in
the firste, thirde, fourthe, sixthe and se-
uenth synode, whiche defend the autho-
ritie of the Apostles canons. For the
firste synode in the fyfth canon ther-
of, maketh mention of two of the apo-
stles canons, the. xii. and the. xxxii.

Also the same synode, in the. xv. ca-
non, speaketh of the. xv. canon of the a-
postles.

D. b.

apostles. The thirde Synode of Ephe-
 sine councell, writyng to Theodosius
 maketh mencion of the. lxxiii. canon of
 the apostles, wherwith the sayd synode
 was armed agynste Nestorius, and
 condemned hym, lyke as the fowerth
 synode with the same condemned Di-
 oscorus. Moreover the same fourth
 synode, in the. v. canon thereof, wy-
 teth in this wyle worde for woorde, of
 the. xii. xij. xliij. and. xv. Canon of the
 Apostles. As for suche bysshoppes as
 wander from one citie to an other, and
 often chaunge theyr mynistry, it see-
 meth good to this Synode, that they
 shall be in daunger and punished, by
 the Canons of the Apostles. Further-
 more the Decrees of the syrte Synode
 doo shewe the full number of the apo-
 stles canons. For so hath the seconde
 Decree of the sayde Synode. It see-
 meth to this holy Synode, that it were
 most expedient, that the. lxxv. canons
 in the Apostles name receaved and al-
 lowed by the holpe Fathers, and de-
 lyvered to vs by tradition, shoulde al-
 so from hencefoorth remayne firme
 and

Popes primacy

and stedfaste, that they maye be whol-
some medicines for the soule, and re-
medyes for dyuers displeases in the
Churche. The seuenthe Synode in
the fyrste Cannon thereof, rehersynge
the lawes of the Churche, beefore all
other mencioneth the Cannons made
by the Apostles, adioynynge oute of
Deut 17. That nothyng ought to be ad-
ded to theym, or taken from theym.

Deut 17.

Shall we therefore condemne as fay-
ned and vnprofytable those Cannons
that are so muche commended and ap-
proued of so many holpe fathers? No
trewely. But lette this bee the summe
and chiefe of all our talke and dispu-
tation, that so longe as the Pope doth
keepe the conueniente order in tymes
paste ordeyned, so longe as he holdeth
and maynteyneth the veritie celesti-
all, and so longe as he cleaueth and
styketh faste to Christe, the hygh and
trewe Lord and head of the churche,
I gladly permytte hym to be heade of
the Churche, and chiefe priest and suc-
cessoure to Peter, or yf he lyst, to all
the Apostles, all menne to obeye hym,
and

He stycketh fast against him

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and nothyng touchyng his honour to
be diminished. But yf he be fallen from
the truthe, and wyl not retourne vnto
it agayne, he oughte but to bee reputed
as a personne condemned and repro-
bate.

These thynges haue I spoken accor-
dyng to my abilitie of the Popes pri-
macie, as that whiche I iudge to bee
manifeste and trewe. If they be other-
wyse, I desyre to be better enfourmed.

For I also praye and syng vnto the
Lorde, that oute of the Psalmes:

Take not from my mouth
the worde of Truthe.

FINIS.

he pope's
probate
erson.

Cal. 119.

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according to the Que-
nes maiesties
Inuictions.**

**In the yere of our Lorde a thou-
sande fyue hundred & sixty.
The. xvi. daye of
Marche.**

**And are to be solde at his shop
in Fletestreete, a lyttle
aboue the Cundice.**